# *The Reverence due to the House of GOD.*

A

# SERMON

Preach'd in the

## Cathedral-Church

OF

# LANDAFF,

*JULY* 2d, 1721.

BY

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*Published at the Request of the Reverend the Chapter of* Landaff.

*LONDON*,
Printed for JOHN NICKS, at the *White Hart* in St. *Paul's* Church-yard. 1722.

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# PREFACE.

WHEREAS in a late *Survey of the Cathedral Church of Landaff*, * written by *Brown Willis, Esq*; and *Dr William Wotton*, several Undeserved Reflections have been made upon the Present Members of the said Church, on the ill-grounded Supposition of their having Neglected their Duty, by suffering the Church to which they belong to have † *fall'n into a most deplorable Decay within these few Years*; and whereas several other Aspersions have been unworthily cast by the same Authors upon the Conduct of the Chapter of the said Church; it is thought proper to Obviate the Misrepresentations that have been Published in the said pre-

* Printed at *London*, 1719, in 8vo.
† Epist. Dedic. p. 2.

tended *Survey*, and to Vindicate the Proceedings of a Whole Learned Body from the injurious Imputations on them that are ſpread thro'out that Libel. Which I ſhall, on this Occaſion, endeavour to do in a few Strictures on ſome Paſſages of the united labours of Mr *Willis* and his Aſſiſtant, both out of a juſt Concern for the Reputation of that Society to which I have had the honour for ſome Years to belong, and likewiſe out of a real Indignation to ſee the Publick ſo highly impoſed on by an Artful Calumny, under the grave pretence of promoting Eccleſiaſtical Antiquity. And the following *Animadverſions* ſhall be made (as much as may be) in that Order in which the Obnoxious Paſſages in the ſaid *Survey* happen to be placed.

IN the *Epiſtle Dedicatory* to a worthy Gentleman, Mr *Willis* is pleaſed to inform Him and the Publick, that * *they who were principally concerned to promote ſuch a Work had refuſed to ſubſcribe to the Draughts of the*

* Page 1.

ſaid

*ſaid Survey*; meaning no doubt the Members of the Church of *Landaff*. But whatever Reſentment may have diffuſed itſelf on this Occaſion thro'out Mr *W*'s whole *Survey* of that Church, it is probable the Members of that Church had good reaſon to Decline any Subſcription *to ſuch a Work*, when they conſider'd how Elaborate and Finiſhed an Account of the Church of *Hereford* had been Communicated to the World not long before, as is generally ſuppoſed, by the ſame Author. And in their Refuſal to Subſcribe They are now Juſtified by the Performance itſelf that is under our immediate View.

BUT Mr *W*. adds, * that *it is to be attributed to the Neglect* of the forementioned *Perſons*, if his *Survey is not ſo perfect as he could have wiſhed it*. Now, not to mention that the Body here Reflected on do not know that they are under any Obligation to be at the trouble of making large Collections for Mr. *W*. to put his Name to, the

* Ibid.

Complaint

Complaint here made by that Gentleman is not only False in fact, but betrays a weakneſs of Memory not very conſiſtent with the Pretenſions of ſo able an Antiquary. For I find Mr. *W.* has either forgot, or is unwilling to acknowledge, the *Anſwers* to his *Queries*, as previous to the Publication of his *Survey* of *Landaff*, that the Author of the following Sermon tranſmitted to him thro' the faithful Hands of an ingenious Gentleman, whom he had engag'd in that Correſpondence. It is poſſible indeed that thoſe *Anſwers* might not have been ſo *Perfect* as Mr. *W.* might deſire; but, however that be, they were all that could be extracted out of the moſt Authentick Book extant, namely, the *Act-Book* of the Church of *Landaff*; and therefore deſerv'd another ſort of Acknowledgment than what has been made by this grateful Gentleman. Some other Papers too were at the ſame time, and by the ſame Hand, communicated to Mr. *W.* from the Reverend the Archdeacon of *Landaff*, which he ſeems to have equally forgot,

BUT

BUT Mr *W.* goes on to acquaint the World, that he was very † *ſtrongly engaged to publiſh ſome Account of the Cathedral of Landaff*, as being *fallen into a moſt deplorable Decay within theſe few Years*; namely, that, as he intimates, *he might be inſtrumental in tranſmitting the Memorial of it to Poſterity*, upon a Preſage of its approaching Ruin. But whether he has not been *inſtrumental in tranſmitting* injurious Falſhoods to *Poſterity*, (if this Author's Productions ſhall be ſo fortunate as to be handed down to it) the Reader will ſoon be a competent Judge.

NO wonder indeed that a Pile of Building about ſix hundred Years old ſhould in the natural courſe of things *fall into Decay*; but that the *Decay* of this ancient Pile ſhould be ſo *very deplorable within theſe few Years* is ſomewhat ſurprizing. For it ſo unfortunately happens here for this Author, that the Reverſe of his bold Aſſertion is capable of being well ſupported. For notwith-

† Ep. Ded. p. 2.

ſtanding

ſtanding his melancholy Account, it is certain that *within theſe few Years*, for inſtance, within ſeven or eight Years laſt paſt, the Members of the Church of *Landaff* have actually expended Five Hundred Pounds and upwards upon the Repairs of their Cathedral, out of the ſmall remaining Revenues of that Church. And ſurely this riſes ſomewhat higher than what is implied in thoſe Words of Diminution of the ſame Author, namely, * *that Care has been taken of late to ſtop out the Rain from falling into the Choir.* To be more particular, it is notorious that *within theſe* fore-mentioned *few Years* the Perſons *principally concerned* have actually repaired, or rather rebuilt, the Roof of the *South-Iſle* of their Church; that they have done the ſame to *St. Mary*'s large Chapel, for the particular Uſe of the Natives, I mean, for Prayers and Sermons in the *Welch* Language; that they were going on to Repair the *North-Iſle*, and had formed ſo great a Deſign as that of Repairing gradually the whole *Body* of the Church,

* Page 219.

upon

upon their own private Bottom, and without foreign Aſſiſtance. But when on occaſion of the Breach that was made by the fall of ſome Battlements in the violent Storm in *November* 1720, it was diſcover'd that the whole Roof of the Body of the Church was ſo Crazy and Ruinous, that there was an apparent Neceſſity of entirely taking it down, the Chapter of *Landaff* being prevented from all farther Purſuit of their foreſaid generous Deſign, which was now become impracticable, found it neceſſary to come to a Reſolution to make Application to the Publick in ſo Critical a Juncture, and on ſo great an Occaſion; namely, when the Eſtimate of Repairing the foreſaid Cathedral aroſe, tho' in a very moderate Proportion, to Three Thouſand Pounds and upwards. It was likewiſe thought proper by the ſaid Chapter to Apply to the Nobility, Gentry, and Clergy of the Dioceſe of *Landaff* in the preſent Circumſtances of their Mother Church; that as it was Erected by the Aſſiſtance of their Anceſtors, ſo by their Contributions it may now be Preſerved from Ruine and reſtored to its Antient Luſtre. And indeed it appears by the

*Act-Book* of the Church of *Landaff*, that this is a Method of Repairing it that has been Practiced with Succeſs by their Predeceſſors in the ſaid Church, long before Dr *W.** recommended it, with ſome degree of Acrimony, to the Preſent Members of that Church. And there can be no other Obſtacle to an Imitation of the ſaid Ancient Piety, but the unjuſt Prejudices that have been infuſed by both theſe Authors.

BUT Mr *W.* adds, that † *out of a ſad Contemplation of the utter Ruine of ſo glorious a Structure, and likewiſe being excited by the Rumour of a projected Deſign to remove the See to Cardiff*, with the *Aſſiſtance* of Dr *W.* he Publiſhed his *Survey* of the Cathedral of *Landaff*. But was a mere *Rumour* a ſufficient foundation for Aſperſing both the Head and Members of that Church; and more eſpecially an *Head*, who not only *is Diſpoſed to be*, (as this Author pleaſes to ſpeak) but that actually * *has been, the greateſt Benefactor that this See has had ſince*

* Deſcr. p. 34. † Ep. Ded. p. 2. * p. 74.

*the*

*the Reformation*? Had he no better ground for ſo † *ſad a Contemplation of ſuch a woful Spectacle of Ruine*? The Unanimity of the Whole Body of this Church, in their repeated Endeavours to Preſerve this Antient Structure, is an Unanſwerable Confutation of ſuch a *Rumour*. However, if ſuch a *Rumour* had been founded upon a Suppoſition that this Church is in ſo Ruinous a State, as to render it abſolutely impracticable to Repair it, how will Mr *W.* evince that the Deſign to remove the See from a ſmall Village to a flouriſhing Town in the Neighbourhood, was by any means Criminal; and eſpecially when it is ſo advantageouſly granted by his *Aſſiſtant*, that the * *very Elegant Town of* Cardiff *has* lately *Beautified the Church* belonging to it, that *the Decorations of its Steeple (which is much the fineſt in South-Wales) are very freſh and Curious*, and that the *Inhabitants have within a few Years furniſhed their ſaid Church with an Organ*? Has not ſuch a *Removal* been frequently Practiced here in *England*, as well as Other

† Ep. Ded. p. 2. * Deſcr. p. 33, 34.

Christian Countries, in the like Circumstances? And is not such a Practice very Agreeable to the † 6th Canon of the Council of *Sardica*, and the 57th of that of *Laodicæa*, and (to come nearer home) to what was established in the Council of * *London* under *William* the Conqueror? Canons, which cannot in Decency be presumed to be Unknown to both our learned Antiquaries.

BUT to Omit this Consideration at present as somewhat Superfluous, since it has been Resolved by the *Persons Concerned* effectually to Repair this Church by making suitable Applications to the Publick, let us proceed to Consider what Dr. *W. Wotton*, a Person well known in the Learned World, has been pleased to Add upon this Occasion. He has thought fit to Assert, that † *the Revenue arising from the putting down the Choire of* Landaff *was Appropriated to the Reparation of the Edifice*. Now how Positively

† *Ap. Bevereg. Pand. Can. Conc.*

† Descr. p. 30.

* *Apud Spelman.*

so

ſoever this may be Aſſerted, it is abſolutely Falſe in Fact. And the Dr. is obliged in honour to ſhew, that any ſuch *Appropriation* was ever made. But tho' the Dr's. Credulity might have been impoſed upon by ſome ill-meaning Perſon that miſ-informed him in this matter, yet the Inſinuation that follows is entirely his Own: Namely,* *Whether that Complaint is true, which indeed is pretty General, that the Moneys ſo Appropriated have not been duly Expended, purſuant to the Original Deſign of that Appropriation, is not my Buſineſs to enquire.* Now as the Fact on which this Inſinuation was founded is purely imaginary, ſo does the Inſinuation itſelf betray a Diſpoſition of Mind to intermeddle with other Perſons Affairs, and throw out Cenſures at all adventures on an whole Body of Men, that are equally zealous with theſe Writers for the Honour of the Houſe of God. For I am aſſured, that both the *Dr.* and Mr. *B. Willis*, who has in a † *Marginal Note* Adopted this Scandal, and incorporated it with his Own Production; I ſay, I

* p. 30. † p. 219.

am

am credibly informed that both theſe Authors were Apprized of the Contrary by a very Competent Judge now living, who deſired them to ſtrike ſo ill-natured a piece of Falſhood out of their *Manuſcript Survey of Landaff*. But ſince they perſiſted in retaining that Paſſage in oppoſition to that Gentleman's Remonſtrance, it becomes them now to defend the truth of their Aſſertion, as well as guard it from the imputation of reſolved injurious treatment. And more eſpecially when it is Aſſerted on the Contrary, as now it is, that *the Revenue ariſing from the putting down the Choire* (an affair with which the Preſent Members of the Church of *Landaff* are unconcerned) has been at leaſt Doubled in the Expences of Repairing that Church during the period of Seven or Eight Years laſt paſt; a Period of time, propoſed before as a Specimen of the Expences of Reparation. It is true indeed, this is ſomewhat Palliated by what follows; namely, * *That it is certain that of late Years Neceſſity has compelled the Per-*

* p. 30.

ſons

*ſons Concerned to lay out ſome Hundreds of Pounds to Preſerve the Roof from falling in and deſtroying the whole Church, and for other Neceſſaries.* But, to omit the peculiar Elegancy of *Neceſſity* compelling them to lay out ſome Hundreds of Pounds for *Neceſſaries*, that is, out of *Neceſſity*, this is an Abatement that comes too late to make Amends for the fore-mentioned deliberate Miſrepreſentation, both by way of Fact and Reflection upon it.

UPON the Whole, let the World now Determine, whether the Chapter of *Landaff* have Acted upon ſuch narrow Views of Self-Intereſt, and have ſo little of Publick Spirit and Dutiful Regard to their Mother-Church, as theſe Confederate Authors would Repreſent them; and likewiſe whether ſome Perſons who make high Pretenſions to a love of Eccleſiaſtical Antiquity, ought to Convert ſo laudable a Study into a Screen of ill-founded Satyr, or rather ſhould not more ſeriouſly recollect that Probity and Charity are Ancient Virtues; and again, whether ſuch warm Writers can do any

real

real Service to Inanimate Churches, by taking ſuch Liberties in Aſperſing the Prieſts and Miniſters belonging to them, the living and more Honourable Temples of Almighty God.

BUT upon this Occaſion I refer the Reader to the following Diſcourſe, which I have given up to my Brethren of the Church of *Landaff*; who, agreeably to the juſt Right they have to lay their Commands upon Me or any Production of Mine, have been pleaſed with ſome Importunity to *Requeſt its Publication.*

*Leviticus,*

# Leviticus xix. 30.

## — *Reverence my Sanctuary.*

ON Occaſion of this our Anniverſary Meeting, and of the preſent Circumſtances of the Church we are aſſembled in, I propoſe (by God's Aſſiſtance) to lay before you at this time the Nature of that Holineſs which belongs to the Houſe of God, and likewiſe ſome Account of the Reverence which is ſuited to it, that we all may be the more ſtrongly incited to behave our ſelves with greater Decency not only *in*, but *towards* the Houſe of God, as being the Church of the living God, and therefore to be treated with a juſt Veneration by us. I ſhall accordingly explain the Words now read to you, and then place before you the Duty that ariſes from them in the following Method.

1*ſt*, I ſhall ſhew what is meant by the Word *Sanctuary*.

2*dly*, I ſhall treat of the *Reverence* which is here enjoyn'd to be paid to the *Sanctuary* of God. And,

3*dly*, I ſhall endeavour to prove that the *Sanctuary* of God is no leſs to be *reverenced* under the *Chriſtian* Diſpenſation than it was under the *Jewiſh*.

1*ſt*, As to the Word *Sanctuary*, the Meaning of it is any holy Building, conſecrated to the Worſhip of God. It is true indeed it moſt properly ſignified the moſt holy Place of all in the Tabernacle or Temple, in which God was ſuppoſed moſt eminently to reſide and exhibit his Glory; but as that was the moſt ſacred Part, it was by an uſual Figure put for the Whole, and therefore came to ſignify the Tabernacle or Temple at large, as the whole was deſigned for the Service of God. The Holineſs then of any Place conſiſts in its being ſet apart for the Worſhip and Service of God. No Place whatſoever indeed has any Eſſential or inherent Holineſs; but its Holineſs ariſes from the Relation it bears to God, as it is dedicated to Prayers to and Praiſes

Praiſes of him, and is employed in any religious Uſe. Synagogues among the *Jews*, in which the Prayers of that People were offered up to God, and the Divine Law was read and explained to them, thro'out all *Judæa*, and in their Diſperſions abroad, were holy Places or Sanctuaries; tho' indeed it muſt be owned that the Tabernacle before, and the Temple at *Jeruſalem* afterwards, had greater Honour given them, as they were Places that God immediately had choſe for himſelf, and in which he manifeſted his Glory in a peculiar manner. Whereas Synagogues were confeſſedly of human Inſtitution. Thus too before Churches were built among Chriſtians, in the Infancy of the Chriſtian Religion there were certain Places ſet apart for the Worſhip of God, which in the New Teſtament are called ὑπῶα, upper Rooms, mentioned more than once in the *Acts*, and alluded to in the *Epiſtles*, as Oratories or large Rooms ſet apart for receiving the Faithful; who there joined in Prayer and Thankſgiving, and particularly in partaking of the bleſſed Sacrament of Chriſt's Body and Blood. Theſe Upper-rooms then had a Relation to God, and were therefore Holy. When Chriſtianity began to take root, ſpread, and flouriſh, to theſe ſucceeded Churches; which being endowed by Men

of great Abilities, large Souls, and an exemplary Piety, were conſecrated to the Service of God, and have therefore that relative Holineſs of which I have now been ſpeaking.

Now the Holineſs of Churches is relative, both on account of the more immediate and peculiar Preſence of God in them, and likewiſe as God has a Property in them, and a Right and Title to them. That ſome Places have been conſidered as having a peculiar Sanctity, becauſe God was preſent in them in an extraordinary manner, appears from *Exodus* iii. 5. where *Moſes* is commanded *to pull off his Shooes from his Feet*, as an Expreſſion of Reverence, becauſe *the Place on which he ſtood was holy Ground:* namely, becauſe *the Angel of the Lord*, the Eternal Word, *had appeared there in a Flame of Fire out of the Buſh.* This Preſence of God extends itſelf likewiſe to the Chriſtian Religion, ſince our bleſſed Saviour has aſſured us, that *where two or three are gathered together in his Name, there is he in the midſt of them.* And if he is ſo on occaſion of the Prayers of the Faithful in their common Aſſemblies, certainly Chriſt muſt be granted to be peculiarly preſent in the Sacrament of his Body and Blood, the ſpiritual and myſterious Feaſt upon the Sacrifice of himſelf. And that

God

God has a Right to and Property in those Places that are set apart for his Service, is evident from their being erected by the several Founders of them to that very End and Purpose, and from God's claiming them as his own, when in the inspired Writings the great Proprietor is pleased to call a Place of that nature by the Name and Title of, *My House*. A Title that as properly belongs to a Church under the Christian Dispensation as it did to a Temple under that of *Moses*. And therefore I proceed,

2*dly*, To explain the *Reverence* that is due to the Sanctuary of God.

*Reverence my Sanctuary*, said God, under the Law, when a considerable Part of that Reverence consisted in being cleansed from all legal Impurities before the Approach of the *Jews* unto it. And no doubt this Restraint laid upon the *Jews* of Washings, Purifications, pulling off their Shooes, and the like outward Ceremonies, contributed very much to create a greater Veneration for their Sanctuary; and more especially as they were a People of a gross and carnal Temper, governed very much by Sense, and that seem to have had very little Notion of a Spiritual Worship. However, the best and most pious Men of that Race paid

not

not only an outward Reſpect, but an inward Reverence to ſacred Places. * *Jacob* the Patriarch, when in Viſion only he had ſeen a Ladder ſet upon the Earth, the top of which reached to Heaven, together with a *Shecinah* of Angels attending the Lord, who ſtood above it; he, I ſay, was afraid, and ſaid, † *How dreadful is this Place! This is none other but the Houſe of God, and this is the Gate of Heaven!* Thus he expreſſed his Veneration for a Place made ſacred by the Preſence of God, tho' not in mere Words only, but (as it follows) in the ſignificant Action of * *ſetting up a Pillar* in that Place, and *pouring Oil upon the top of it*; which was an ancient Piece of Devotion and Conſecration. And thus likewiſe the greateſt and wiſeſt of the *Jews*, who built a moſt magnificent Structure to the Honour of the true God, and ſhewed the deepeſt Veneration for ſacred Things in his Prayer at the Dedication of the Temple; he, I ſay, preſcribes a juſt Reverence to be paid to Places that are ſet apart for divine Worſhip, when he ſays, † *Keep thy Foot when thou goeſt to the Houſe of God.* That is, ſhew ſo much Reverence to the Houſe

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* *Gen.* xxviii. 12, 13. † Verſe 17. * Ver, 18.
† Eccleſ. v. 1.

to

of God when thou goeſt to worſhip, as not to venture thither with defiled or unwaſh'd Feet, or perhaps with Feet from which thou haſt not taken off thy Shooes before thou entereſt into the Sanctuary. For theſe were great Signs of Reverence in the Eaſtern Parts of the World, and ſo continue to this Day among the *Mahometans*, and even ſtill among the * *Jews*, ſpread as they are thro'out the World, as far as they can accommodate themſelves to the Manners of thoſe among whom they live. Theſe Ceremonies of the Eaſt, as they are Signs of Reverence, anſwer to the more clean and decent Dreſs of Chriſtians on the Lord's Day than is uſual on common Days, and to the uncovering of the Head in Churches, that are Marks of Reſpect in theſe Weſtern Parts of the World. The Royal Preacher adds on this Occaſion, † *Be more ready to hear than to give the Sacrifice of Fools.* That is, let not thy Reverence for the Houſe of God terminate in outward Ceremony, tho' that is likewiſe commendable; but let it chiefly be ſhewn in thy inward Devotion, and ſincere Attention to the Law of God there read and explained to thee; that ſo

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* *Vid. Buxtorf. Synag. Jud.*

† Eccleſ. v. 1.

thy

thy Sacrifice may be a reaſonable Service, and may accordingly be acceptable to God that it is offered to together with the Oblation of the Heart and Soul. A juſt Reverence for Churches then is ſuch a Reſpect and Value for them, and every thing belonging to them, as is ſuited to the Relation they bear to that God to whom they are dedicated, and who is more immediately preſent in them, together with his Guard or Retinue of Angels, according to the *Jewiſh* Notions; which are alſo favoured by and alluded to in ſeveral Paſſages of the New Teſtament. And this Reverence for Places more peculiarly honoured with the Preſence of God may, according to what has been now hinted from *Solomon*, be conſidered as twofold; either as inward or outward, that of the Mind, or that of the Body of the Worſhipper: or again, with reference to the Building itſelf, and the juſt Decency of the Furniture of it.

As to that Part of Reverence which is Inward, it conſiſts in the Temper and Diſpoſition of Mind that is ſuited to the Majeſty of that high and holy One, who tho' he inhabits Eternity, and dwells in Light unapproachable, yet is pleaſed to deſcend into Temples made with Hands, and more eſpecially to reſide in the humble, pure, and contrite Hearts of his Worſhippers. That

Fear

Fear of God, which is the beginning of Wiſdom, is the Foundation of the Reverence that is due to Places in which he is eſpecially preſent. For when we *conſider him*, as *Job* expreſſes it, we are juſtly *afraid*; when we place ourſelves before the All-ſeeing Searcher of the Hearts and Reins, before him who intimately knows us, and views all our Thoughts and Deſigns, what inward Dread of ſo nice and curious a Spectator of the Labyrinths and Receſſes of our Minds, as well as what Purity of Heart, ſhould we think, do juſtly become us, who are weak mortal Men, ſubject to a numerous Train of Infirmities, led away by divers Paſſions, and loaden with the Burthen of our Sins, which he is of purer Eyes than to behold, and before whom all Diſguiſe and Hypocriſy are not only Folly but downright Impudence. If we put our ſelves into this Poſture of Soul, I mean, that of an humble Fear and Awe of the Divine Majeſty, and conſider ourſelves as under the Eye of Omniſcience, no doubt when we frequent the Church we ſhall eaſily be diſpoſed to reverence the Houſe of God, as the Place where he more immediately reſides, where he hears our Prayers, accepts our Praiſes, and pardons our Sins. And when this inward Reſpect is wrought into the Mind, it will certain-

ly discover itself by the outward Gestures of the Body; such as the uncovering our Head, a low Bowing and Prostration, the lifting up of our Hands and Eyes to God in Prayer, and even the appearing in the solemn Assemblies with a distinguished and more decent Habit than usual in honour of the Place we meet in. A reverential bowing of the Body upon our Entrance into the Church, and likewise turning ourselves in some Parts of Divine Service towards the East, in memory of the Eastern Paradise which we lost, (agreeably to the Original of that Practice as assigned by * St. *Basil*) as well as in remembrance of *Jerusalem*, the Scene of our Lord's Sufferings, and in hopes of a better Paradise and an heavenly *Jerusalem*; these Postures of Devotion, I say, are practised by our Church with great Moderation and Temper.

As for the Postures of Kneeling and Standing, as prescribed by our Church, in different Parts of Divine Service, it is certain they ought to be practised, not only because lawful in themselves, and enjoined by the highest Authority, but likewise as those Postures of Devotion are reasonable and proper in their own Nature, and best

* *Vid. Basil. M. de Spir. Sancto. ad Amph. c. 27.*

expres

expreſs the inward Devotion of our Minds, and a ſerious Awe of the Majeſty of that God in whoſe more immediate Preſence we place ourſelves. And if any Perſons doubt of the neceſſity of kneeling or ſtanding at Prayers, let them not only conſider the unſpeakable Greatneſs of Him whom they addreſs by Prayer, but the Examples of uſing thoſe Poſtures of Devotion that have been ſet by the greateſt Saints, not only by the Patriarchs, Prophets, and pious Kings among the *Jews*, God's ancient People, but by the firſt and beſt Chriſtians, the Apoſtles, and even by Jeſus Chriſt himſelf when he was upon Earth.

The Reverence to be ſhewn to ſacred Places, with regard to their Building and Furniture, conſiſts in erecting or repairing ſuch Structures to aſſemble in as are moſt ſuited to the Exigencies of Chriſtians in each reſpective Neighbourhood, as well as in making ſuch Proviſion of decent and ornamental Furniture for the Houſe of God as is apt to create and preſerve a Senſe of Devotion in us. For indeed the Thoughts of the very beſt and moſt pious Perſons depend often upon Little things, as Aſſiſtances or Impediments to them in Religious Exerciſes. I do not here ſay that Splendor and Magnificence and rich Furniture are Things neceſſary to Religion; but what I

mean is, that Conveniency and Decency in the Structure of all Churches whatſoever, and a few modeſt Ornaments in the Furniture of them, beſt ſhew to the World, and raiſe in our own Breaſts, a great Veneration for Places made ſacred by the peculiar Preſence of God. And ſurely Men betray too great a Neglect of Religion, when they can acquieſce in ſuch a ſlovenly or ruinous State of the Houſe of God, as would ſeem intolerable to them in their own Private Houſes. How much deeper Senſe of Devotion had the primitive Chriſtians*, when they adorned their Oratories, and made them Splendid, even in the midſt of Perſecution! And how much better did *David* reflect on this Matter, when he ſaid, † *See, now I dwell in an Houſe, but the Ark of God dwelleth within Curtains!* And from ſo Unworthy a thing, ſo great an Inconſiſtency, he immediately came to a Reſolution to build an Houſe to the Honour of God, the Execution of which, by the divine Command, was deferr'd till the more peaceable Reign of his Succeſſor. And tho' it may be ſaid, that Conveniency and Decency are all that is neceſſary for Common Churches, yet from the Example of *Solomon* it may fairly

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* *Vid. Lucian. in Philopatre.* † 2 Sam. 7. 2.

be

be inferred, that ſome degree of Magnificence and Decoration is well ſuited to a Mother-Church, like that of *Jeruſalem*. And to come home to the Caſe of Chriſtians, the magnificent Churches built in the Reign of *Conſtantine* are a juſt Pattern for our Imitation, where like Circumſtances concur, and we are favoured with Opportunities of carrying on the united Devotion of large Bodies of Men with a becoming Solemnity. Here indeed we ought to ſteer in a middle Courſe between the Extreams of a boundleſs Superſtition and a profane Indecency. Becauſe the Church of *Rome* has gone too far in Point of Ornament of Churches, and placed ſo profuſe a Shew of dead Wealth in them, ſurely we who call ourſelves *Reformed* Chriſtians ought not to retrench ſo much of Decoration, as to diſcover an Indifference, if not an Irreverence, for Sacred Places, and much leſs to ſuffer the ſmall Remains of Ancient Piety to ſink into Heaps of Ruines. But leſt ſome Perſons ſhould pretend there is a real Diſparity in the Caſe, and that all ſuch Reſpect of Churches as is here pleaded for is a *Levitical* Thing, I proceed to ſhew in the

3*d* place, That the Sanctuary of God ought no leſs to be Reverenced under the Chriſtian Diſpenſation than it was under that of the *Jews*. That

That *Place* is a neceſſary Circumſtance of divine Worſhip, under all Forms of Religion, is very evident, ſince otherwiſe there can be no Aſſemblies for Religious Purpoſes. This too muſt be ſuited to the Number and Exigencies of the Worſhippers, All this muſt readily be granted; but perhaps it may be doubted whether the Reaſons before aſſigned for the Reverence of ſacred Places hold ſo ſtrongly among *Chriſtian* as *Jewiſh* Worſhippers. It is true the divine Preſence is not manifeſted among us Chriſtians by a Cloud of Glory, or any outward Signal, as it was among the *Jews*. But God is equally preſent in our Churches, tho' in a more ſpiritual manner; ſince he in whom *dwelleth all the Fulneſs of the Godhead bodily* was not only preſent in the Aſſemblies of the Faithful during the Apoſtolical Age, but has aſſured us that he will *be always with* his Church, to hear and help them, *to the End of the World*; and that *whatſoever ſhall be asked in his Name, he will do it*. As certainly then as Chriſt made theſe Promiſes, God is eſpecially preſent in Chriſtian Churches. And ſurely it needs no Proof that Churches are now as much dedicated to the Honour and Service of God as the *Jewiſh* Temple was. And therefore as they are His, they ought to be treated with the ſame degree of Reverence as among

among the *Jews*; ſince this Reverence is founded in the Nature of Things, and does not vary, nor is any way affected by the other Differences of the Chriſtian and *Jewiſh* Diſpenſations. St. *Paul*'s Argument holds good here, that as Chriſtians are redeemed both in Body and Soul, they ought to glorify God as well with their Body as their Soul*. Indeed the Soul of itſelf is not the whole or entire Man; but as to make the Man perfect and compleat the Body muſt contribute as a neceſſary Part, ſo muſt the outward Reverence of the Body be added to the inward Devotion of the Soul, to finiſh and compleat the Worſhip of the entire Man.

Neither does the *Spiritual* Nature of the Chriſtian Worſhip interfere at all with this outward Reverence; ſince the Argument drawn from the Nature of Spiritual Worſhip, if puſh'd too far, would hold as ſtrongly againſt the building any Churches at all as againſt the fore-mentioned Reverence that is due to them. For it might with equal Juſtice be urged, that *God is a Spirit*, and indeed an Omnipreſent one; and therefore is a Being that cannot be ſuppoſed to be more preſent in one Place than

* 1 *Cor.* vi. 20.

another.

another. But tho' he is not confined to or included in any particular Places, nothing hinders but that he may virtually and effectually be more present in some than in other Places. And consequently this is a Reason of no force at all, since it equally holds against Jewish Temples as well as Christian Churches, and therefore against all Reverence to sacred Places under any Dispensation. Nay, it would follow from hence, that God is not peculiarly present in any Place, nor resides in the highest Heaven, and exhibits himself there in an especial manner, as the Scriptures assure us he does. This Reason therefore, that is inconsistent with all Religion, cannot hold more against a just Reverence of Christian than of *Jewish* Holy Places. So that upon the Whole, the Precept of, *Reverence my Sanctuary*, tho' given immediately to the *Jews*, is equally obligatory to us Christians, agreeably to the Explication that has now been given of it.

Having thus finished what I proposed, with regard to the Reverence due to Sacred Places, I shall draw an Inference or two from the Whole, and so conclude.

And the first is, That we ought hence to be fully persuaded of the great difference between Things *Sacred* and those that are

*Common*

*Common* or *Prophane*. For as it has been ſhewn, that the Sanctuary of God is to be reverenced on account of its being dedicated to the Worſhip of God, ſo all other Things and Perſons ſet apart for the ſame divine Worſhip have in Proportion a relative Holineſs, and conſequently have a ſuitable Right to our Reverence and Honour. Hence Sacrilege, or the Robbery of Temples, has been ſtigmatized as a moſt deteſtable Crime in all Ages and Nations of the World. And hence Prieſts, or Perſons immediately ſet apart and conſecrated for the Worſhip and Service of God, have in all civilized Countries been treated with a due Regard and Deference. And nothing has been a more certain Symptom of the Prevalence of Atheiſm and Immorality, than a profane Contempt and ill Uſage of thoſe that bear ſo near a Relation to God, and are the profeſſed Guardians of Religion. And if this Matter has been carried too high in very ignorant, and therefore ſuperſtitious Nations, it is certain it has ſunk too low in ſome Countries of greater Knowledge, and which therefore ought to recollect more ſeriouſly than is done by Some among us, that the Miniſters and Embaſſadors of God, who offer up the Prayers and Praiſes of the Church of Chriſt, and who urge Men in Chriſt's

Stead to be reconciled to God, and embrace the Conditions of being happy both here and hereafter as propoſed by the Goſpel, deſerve to be more *highly eſteemed in Love for their Work's ſake*, and inſtead of being treated with Diſreſpect, if not with injurious Uſage, may juſtly claim a peculiar Regard as they ſtand related to God, and ought therefore to be *accounted worthy of double Honour*, and more eſpecially *they that labour in the Word and Doctrine*, and adorn them by their own bright Examples. And accordingly the Robbery of their Tithes and Offerings is aſſerted by God * to be a Robbery of Himſelf, and therefore is attended with the Curſe of God, as being ſet apart and dedicated to the Maintenance of thoſe that perform divine Service; and in which they have as legal a Property as other Perſons have to their Eſtates, over and above the Dedication of them to ſacred Uſes. And I hope it will not be ſaid that this was a merely *Levitical* Obligation, ſince it is ſo very evident that a juſt and becoming Maintenance of God's Miniſters is perpetually obligatory, as founded in the Relation they bear to God, and the Neceſſity of ſupporting the Honour of their Chara-

* *Malachi* iii. 8, 9.

cter; and likewiſe as † *the Lord has* expreſly *ordained, that they who preach the Goſpel ſhould live of the Goſpel.*

The ſecond Inference is, That if the Sanctuary of God, and every thing belonging to it, is to be reverenced on account of their relative Holineſs, all good and holy Chriſtians have a juſt Title to our Reſpect and Reverence. For their pure Souls and Bodies are the more ſuitable Temples of the Spirit of Holineſs, and are therefore to be preferred to the moſt ſplendid and magnificent Structures of Wood and Stone. They are dedicated to God; he vouchſafes to dwell in them. And indeed theſe living Temples have a more intimate Relation to God, and are more eminently his *Sanctuaries*, than any outward ones; ſince they are endued not only with a relative but an inherent Holineſs. * *What, know ye not*, ſays the Apoſtle, *that your Body is the Temple of the Holy Ghoſt, which is in you?* And much more ſo is the pure and holy *Soul* of a Chriſtian, that is capable of entertaining the bleſſed Spirit with a Quality agreeable to his own divine Perfection. And thus are we exhorted to † *glorify God in our*

† 1 Cor. ix. 14. * 1 Cor. vi. 19. † *Ibid.* 20.

*Body and in our Spirit*, ſince *both are God's*; not only his Propriety, but his immediate Reſidence and moſt grateful Sanctuary.

And ſurely if it be granted that good Chriſtians are the *Temples* of God, as ſuch they challenge ſome Reſpect and Honour; and to treat them with Contempt and injurious Uſage (as is too often the Caſe) is a ſacrilegious Violation of the Honobr of God; and *the Deſpiſers of thoſe that are good* are profane Deſpiſers of the Goodneſs of God, in which moſt amiable Attribute his Saints ſo much reſemble him; and therefore ſuch Perſons muſt expect a proportionable Vengeance from him when *he comes to be glorified in his Saints.*

And as we ought to reverence Other good Chriſtians, conſidered as the *Sanctuaries* of God, ſo ſhould we pay a juſt Reverence to Ourſelves in the ſame Capacity. As Temples of God, we are dedicated to him both in Body and Soul; and therefore it is highly incumbent on us to conſider ourſelves as conſecrated to his Service, and as ſuch to do nothing unworthy of ſo ſacred a Relation to God as every Chriſtian bears, but to avoid all Impurities both of Body and Soul that pollute theſe living Temples, and drive away their glorious Inhabitant.

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This is an Argument for Chriſtian Sanctity very copiouſly inſiſted on by St. *Paul*; ſays he, * *If any Man defile the Temple of God, him ſhall God deſtroy: for the Temple of God is holy, which Temple ye are.*

The third and laſt Inference is, That if the *Sanctuary of God* is to be *reverenced*, the greateſt Honour and Reverence poſſible are due to the bleſſed *Jeſus*, conſidered as he is the peculiar Sanctuary of the ſupreme God. If material Temples have a relative Holineſs, if all good Chriſtians partake of the Divine Nature, and have an inherent Sanctity; and if accordingly both of them are ſacred, and worthy to be treated with Reverence; in how much a more exalted Senſe is the holy *Jeſus*, in whom the Deity reſides by an intimate Union, to be honoured, reverenced, and worſhipped. If we are aſſured by divine Revelation that the Eternal *Word, who both was with God and was God, was made Fleſh and dwelt among us*, and that *the Heavens muſt receive him* as God-man *till the Time of the Reſtitation of all Things*, we cannot but conſider his Body and Soul as the fixed Tabernacle or rather glorious Temple of the Divinity, as

* 1 Cor. iii. 17. Ibid. vi. 19. 2 Cor. vi. 16.

the

the true and proper *Shecinah* and conſtant Habitation of God himſelf; and therefore to be highly honoured by *all thoſe that come to God by him.* And indeed if there were only a looſe Connexion between the Divine and Human Nature, and not ſuch a perfect Union as conſtitutes one Perſon in Chriſt, as the Union of Soul and Body does one undivided Perſon in Man, we Chriſtians ſhould be guilty of groſs *Idolatry* in worſhipping the *Man Chriſt Jeſus.* But we have not ſo learned Chriſt, as with the ancient *Neſtorians* to ſeparate his Divinity from his Human Nature, or with ſome modern Writers either to deny all proper divine Worſhip to be due to him, or to render it ſuperfluous, or indifferent whether it be paid him or not. For we that ſincerely embrace the ancient Catholick Faith, are taught not only to worſhip and honour him as GOD bleſſed for evermore, but likewiſe as that God reſides in a Tabernacle of Human Fleſh, and makes one Perſon with it, the bleſſed *Jeſus.* And may we ever perſevere in this primitive Faith and Worſhip, and aſcribe *all Honour and Glory to him that ſits upon the Throne, and to the Lamb for ever and ever!*

FINIS.

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